were held by Roman Catholics. Among the 84 high appointments in the Department of Agriculture, there was only a solitary Roman Catholic. This unfortunate disparity was most pronounced in the Education Department where of the 900 appointments only 2 per cent fell to the share of Roman Catholics. 500 of these appointments were in the higher grade, but of this number as many as 226 went to Brahmins and nothing more than 21 to Roman Catholics. The same feature marked other departments as well.

It was not owing to aversion to other pursuits that the Roman Catholics were clamouring for a share in the public service. Their industrious habits were well-known. In this matter they were impelled primarily by a desire to maintain the self-respect of their community.

In so far as Government had already recognised the principle of equal representation of communities in the public service, they had only to enforce that principle now. For this purpose they should bring pressure on their subordinates and when necessary deprive recalcitrant officers of their powers of appointment.

DEWAN'S REPLY: Mr. Kuruvila Chandapillai, what I said to the last representative applies also to yourself.

152. Ezhavas and the public service.

MR. N. KUNJURAMAN VAIDYAN (*Member, Nominated*) said that Ezhavas were a community whose traditional profession it was to tap trees, get toddy, sell it and fatten the public exchequer. In numerical strength and in educational advancement they stood in the forefront of the various communities in the State. But in the Excise Department which owed all its revenues to their industry the only representatives of their community were two second grade Inspectors. In view of the present circumstances of the community, one of these should be appointed as an Assistant Excise Commissioner.

An Ezhava should be appointed as a Munsiff in one of the many Munsiffs' places in the State. There were at present only two Ezhava officers in the Judicial Department, both of them District Judges, of whom one would retire soon. Of the 40 Munsiffs in the Department, 11 were Brahmins, 16 Nairs and 11 Christians. One of these places should be given to an Ezhava.

A qualified Ezhava should be appointed as the Director of Ayurveda. If that was done the cry of the Ezhavas for the appointment of a departmental head from among them could be easily silenced.

The proposed post of a full-time Protector of the Depressed Classes should be given to a member of the Ezhava community which stood ahead of all the other depressed classes in the State.

Stringent instructions should be issued for the entertainment of more Ezhavas, both men and women, in the colleges and High Schools in the State.

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More representation should be accorded to the Ezhavas in the Forest, Public Works, Co-operative, and Registration Departments and in the Government Secretariat.

In the recruitment of police constables care should be taken to take more men from the backward and depressed communities.

The instructions of Government for preferring qualified Ezhava candidates to candidates of other communities for the purpose of filling up vacancies arising in all departments should be rigorously enforced.

DEWAN'S REPLY: Mr. Kunjuraman Vaidyan, the first necessity in making appointments of men of a particular community is to find suitable men in that community.

As regards the appointment of an Assistant Excise Commissioner, the unfortunate condition at present is, that there is no Ezhava in the Department who is fully qualified and competent in every way to occupy that position.

Your other representations will all receive due consideration and you can rest assured that the Ezhava community will receive complete equality of opportunities along with other classes and where special qualification or special efficiency is proved, special consideration will be shown.

153. Recognition of the rights of the Ezhavas.

MR. MULUR S. PADMANABHA PANICKAR (*Member, Nominated*) said that Ezhavas were not given due encouragement in the Ayurveda college or in the pharmacy or in the hospital, even though there were several well-known Ayurvedic practitioners among them.

Ezhava women, even those possessing superior qualifications, were not receiving the encouragement that they deserved.

Nor were Ezhavas as a rule entertained in sufficient numbers in the Land Revenue and other departments.

Ezhava candidates should be exempted from the operation of the rule regarding age-bar at least for a period of four years.

Ezhavas and other depressed classes should be given admission to the few schools that remained to be opened to them.

They should also be allowed free use of the roads adjoining the Suchindrum and other temples.

Separate English schools, Ayurveda schools and Sanskrit schools should be allowed for the Ezhavas in all places where they were in reasonable need of them.

The number of Ezhava members nominated to the Assembly should be raised from six to ten.

DEWAN'S REPLY: Mr. Padmanabha Panickar, I shall have instructions issued to the Director of Public Instruction to put upon his list for selection, without [illegible] to others, the names of fully qualified Ezhava women candidates as a special [illegible]ice.
longer service.

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